Must Remain in Transcription Room

Ja? That's the talking department, eh? But the same mikes for music? Good. And cassette? Okay? We are all set; no further excuses.

Friday. Friday night we will do a little bit as if... as if we are in New York; or rather, we will imitate New York. No, not even New York-- we cannot imitate that anymore. We moved to the country with the music. We now play in an attic of the Nishimura house which has forutnately very good acoustics and even the piano got up through about that size hole, up the stairs. It was very good.

So. Last night I, I kind of... let's call it fumbled a little bit and probably it looks as if I every once in a while go too far in criticism and I hope you will understand it because I'm not-- at least I claim I'm not-- critical. Not even by nature. But I have a certain feeling for that what I believe is right and when there is something that is missing in accordance with I believe a thing should be, I have to say it. When I was younger I used to say, I have to fight for truth and that was of course a very good word of explaining it, and to some extent even I found justification in that. But at the present time it is really a concept, what is correct. Because when one is engaged now like this in Work, in discussions, in certain activities and in the process of growth, there are certain requirements. And it is the discussion of that what is required for the possibility of further growth and understanding, and if possible, maintenance, so that I have a feeling that, regarding Work, all the different attempts we have made so far and whatever kind of energy that went in the direction of discussing Work or developing ideas or talking about the re-

lationship of Work as we understand it with what is needed in ordinary life; and even to what extent ordinary life can be changed as a result of the application of Work-- all of that represented time and thought and a definite wish to bring things up to a point where they can be logically left. That is, they may not be entirely remembered but when there is a logical thread in that what one has talked about and also at a certain time probably understood, then there is a chance that later, when you may have forgotten certain things, that the logicality of the development will bring you back again to that what was really the principle. And as long as you have the principle, it is then again up to you to develop it and to maintain it. And one advantage about Work is always that that when you are convinced that the principle is correct, you can start building from there because that what then becomes for you the maintenance of Work in yourself depends entirely on the application of the principles in your life. So that in that respect you can become independent even of each other. So that for yourself in your life in the development of the Ideas and of further understanding of them depends only on the understanding first and being clear about what is involved as a principle of Work on oneself. And it is entirely up to your own conscience to go along with it and to develop it in the applications for yourself. So it is not a question of forgetting, like when you read a book you might forget what you have read in the beginning when you come to the end. If in a book there is a very definite prescription of how you should apply the Ideas in your life and you do, and then in your life they

become part of it, then the way to remember is to remember the experiences of your life, and it will bring back, then, what was the remedy or the medicine that has been discussed before. That is why I say it is a tremendous advantage to talk about certain things which are not only theoretical or emotional, but when they are practical you have it within your means to bring it back to yourself. And this of course is my hope. Because if we can come to a permanent understanding of the logicality of principles, I can die in peace. And it is really in that sense that I try to become as clear as I can be regarding Work itself, and what I believe the Ideas of Gurdjieff represent, and the clarity in the application, and also inconnection with that what may be every once in a while difficulties in applying it. And of course then basing it on what one understands of oneself in ordinary life, and what really is a man in his unconscious state. So that all of that taken together at such a time that then one knows where one is and already with a few examples can start to compare it with your own experiences. The emphasis of this kind of Work always remains on yourself and for that reason I am never particularly afraid about the misuse of the name Gurdjieff by a few other people. Because that will come gradually to a certain end when there is no substance. It is quite possible to talk about Gurdjieff in the wrong way and still have enough publicity. But since the purpose of us is not publicity, but it is definitely giving food for your own life, I am never worried about anyone else who misuses the Ideas or the name, because it is written up to die. It will never survive.

And I would like to have certain things survive-- not, again, for my sake-- but simply because I believe in the necessity of the application an and also in the very definite result which could be extremely beneficial for yourself in whatever is still ahead of you in your own lifespan. That is why also when one by associations can bring back thoughts and feelings, and when one in the associations can also be affected in a little different way from just having a meeting and a little talk or perhaps even some questions and answers. But when there is co connected with this a little place like we have here, or the Land where we can Work physically, or where there is on Saturday and Sunday an opportunity of Working ~~together~~ together. I put in exactly the same category a little bit of music which might help you by association to remember. And that then such meetings like tonight and like we have had before will simply in your memory bring back so that you can actually recall what it was at that time if one is affected that then the recollection will produce in you again the same kind of a feeling. Even if it's not exactly like it, it can be quite similar. And as a result of that you will then much easier remember what is the meaning of Gurfjeiff. I don't want to imply by that that music has anything to do really with Gurdjieff. Of course I think it is quite obvious it hasn't. It is just a little music that I happen to be interested in or that I want to play. To some extent you might say in the playing there is every once in a while an endeavor to say certain things without words. And that then the sounds and the harmony or the cacophonical sounds may have to carry some kind of a statement, something that belongs also to life but which sometimes

cannot be expressed in words at all, and where then the sound of a piano can have a quality of an emotional kind. And for that reason that we link up this kind of attempt with a little bit of a discussion so that you start to understand that both have the same aim. Very similar when one does exercises or movements. They have an aim to help you to remember what you are as a body. Music will help you to remember what you are as an emotional entity. And meetings and talking can help you to find out what is the condition of your brain. But I should not talk too long now because that is not habitual as yet. Usually I just start to play, but I wanted to get a little explanation as if I want to atone for what I said last night, which may have been a little bit too critical. So that for tonight you will feel a little bit more at home. Good, Jerry-- let's put on the other machinery. Good.

So talking about Work, we should say something about it really. The necessity, maybe concepts for oneself, that what you have to believe in. What will be help for you? We talk about man's inner life. What is it, really? And of course where does it start? And where is the surface? What is still surface, how deep? What is it in certain sayings, in words when one puts more feeling in it? Does it become deeper because of the feeling? The emphasis when you pronounce a word emphatically, is it deeper? Does it touch your inner life then? What is the quality of one's inner life? Usually one could say that it is not of this earth. But perhaps even that does not mean so much because the earth of course as earth-- we cannot separate it at the present time from the sun-- and whatever the planets

are and the influences, whatever is the moon, whatever are the effects of each planet or particular body on each other, configurations together, constellations of the sky-- all of that, does it belong to the earth or not? It is not per se earth but at least the earth is dependent and the earth has a certain place in it. It's very much the same with inner life. Outside appearances are dependent on certain states of oneself, certain states that go deeper for which we have no particular measure, and only saying it is a little bit more than average, or perhaps it touches me at a certain place where I am seldom touched, or it is am emphasis of a quality-- sometimes it is a question of different kinds of energies that are given into certain manifestations that it is not only emphatic, but that actually as quality it is different. Sometimes one says it is finer or perhaps even at times more ethereal. Sometimes purer. Sometimes more reality as such. That is, not -- not soiled by something else. There are many different definitions for inner life, and for each person also his own inner life is different compared to others and it is different for himself because at times he will call certain things his inner life as an expression and at other times he won't. It may depend on the general state and the condition in which he is. It may also be dependent on the conditions in which he happens to live and by which he is affected. It may also depend on his age, it may depend on his education. It may depend on his maturity. It may depend on his experience and it may depend on the recollection of an experience in the sense of time. All of that

will affect a condition that when I say at a certain moment I have now inner life and at another moment I don't. And when I do have it, it will also disappear and is replaced or it just disappears and nothing is left.

These are different kind of ideas also about the psychology of a man, and they are not so easily defined and since they are so ephemeral and also changing and not permanent, one has not always a name for it, then only at a certain time it is defined at that time, and five minutes later it cannot be defined anymore because it has gone. I think the search in a man for something permanent of that nature has led him to the idea and the concept of God. Not that he means anything, really, by it, and not that he has any experience of using the name God and only that what has been taught or what at times he has been forced to believe or that at times, not knowing another word, he has used it. Or that at times, whenever it happens to be used in certain conversations, or that it is used in certain convocations, in certain songs, in certain religious aspects of a man. All the time one has to have something that answers to the name of God, and in general it would mean that what one is not now and is still within touch and perhaps in a little better, purer, or higher, because we contrast it then with the devil or some other kind of a bad spirit. But the name God for that what we mean as a concept, and that what we use every once in a while, and a word which many times of course is misunderstood because it depends a great deal on one's education how you want to use it and someone else hearing it may have had a different kind of a concept and then sometimes will tell you it is blasphemous to use

it and you should not, and you should not quote too much religion because the other person can't stand it when he has read his Bible and you start to interpret it for him. The idea of God is always something that for me at a certain time is desirable, but I cannot reach it. It is definitely something that is higher than I am and by that then I start to mean that it has a different kind of a quality and sometimes I say it has a quality of an inner existence of myself, also meaning by that that it is not easily reached and then the distance between that what I am myself and that what I call God sometimes is so great that I myself become infinitesimal in comparing myself with that and that then I will have towards God a certain fear or it requires on my part humility even in addressing him or using the name. And that on the basis of that of course many times the name God could not be used. Instead of Jahweh it was Elowheem (?). Or it is Jehovah. Or it is God but we don't mean God. We don't mean Theos in the sense of the Greeks. We mean a semi-god. We mean something which is a little different and sometimes we of course employ mythology, we use kind of figures, usually based on that what is fear, and in worship we hope that they will be good to us so that they are not going to destroy us.

All kind of little bits of ideas about God and the use of the word. And of course the misuse, and it doesn't matter because you don't mean it. When you say Goddamnit, you do not think that God is damning it or someone else. Not in that way. In the first place you have no concept what it means to be damned. In the second place, who are you to call on God to do something for you? And if it is

your own God, it still stays within your own little realm so it does not have any particular effect.on anyone else, higher as they may be. There are different gradations of gods. Each person in his life forms them in some way or other. In the period when one is young of course your father is more like a god because you look up to him and you hope to grow in the direction of such a person. You want to imitate. Even books are written "imitatio Christi"-- to imitate Christ as the Son of God or that what is deeply religious for a man; not to be able to reach the Father unless there is a mediator who pleads for him or who has taken over his sins, or he dies for him-- whatever the religious concept may be for Christianity and to whatever extent you are either left or very much to the right-- a little liberal or ultraconservative.

All of that enters. The gods of Olympus are gods. That what are the gods of the constellations in the sky are gods. What we consider mythology and folklore-- all of that, stories about something that are of people or of spirits which are not human and which is inherent and in each man, that,he wishes something for him which is not human, in order to be able to aspire to it, and then seeing as the sense of his life the possibility of finally, if he could, uniting with that what is of a higher quality. Perhaps there are seven levels of different kind of gods and one changes as one grows. We know the earth, we know certain spirits on the earth. Surely we know thunder and lightning. We know rain. We also ask forgiveness for something as if one has sinned and then hopes that by means of that the doors

of heaven will be opened. We have planetary gods, we have solar gods. We have gods of the Milky Way. We have gods of all solar systems. We have also absolute gods-- at least we think we have-- and we call it even His Endlessness. When we get into regions where we cannot think any further we simply use the words like "infinity" in order to indicate our ignorance. God is not such a strange word. One wants to emphasize-- particularly when something of your feelings, as representing maybe your inner life, has to come out-- you will use the name for emphasis because you almost want to indicate that there is no maybe about it. It is that, it is the truth for you-- you really mean it that way. But otherwise, what is it for oneself? What is it that I call my god? What is it that in a certain sense I worship? Also that I believe in, that I trust, so that if I pray I can hope that he will help, because that is why I create him. When I say I want a god in my life, it means of course that my life as it is is not entirely correct because it is not complete. But maybe in the explanation for myself of wanting to create a god I have in mind that then under that kind of an influence I will grow up to his level. When one talks in Work about I and one talks about image of that what I should represent as the highest what one can conceive in one's mind, and the endowment of that I with what one can conceive as the highest of one's emotion, so that in the first place that what I should be is really fair and just, always correct, in an absolute sense all-knowing and recording in truth, and that what one wishes emotionally is that this I has also the qualities-- I call it

benevolence-- of being a friend, or a remembering me or wishing to help or being kind or sometimes has grace so that I as an ordinary human being will live in the grace of the Lord, and that my prayer is to see if I am fit enough, if I am in such a condition that God actually can smile on me. And when I feel that it is a relationship that has a very deep meaning I say that I am His child and God is the All-Father, Omniscient, Ommipotent kind of an entity. The images of God changes all the time. The image of your I changes. When you start to produce it as an act of creation on your part, when you have a wish for wanting to Work, when you believe that you need help, when you know that that what is your subjectivity is not going to help you in the end, that you can go around for many many years and hoping for and expecting it but that finally there has to be the conclusion, based on your experience, that you don't get out of it, that you are in a circle as far as subjectivity is concerned and that you are all the time looking for a tangent to get away from that circumference. It doesn't matter if the circles are small or big. You are constantly pulled to a central point which is yourself, and sometimes Mother Nature sits on the throne there and holds you, and you may run around, and that you are allowed like a dog on a leash, but you won't allow it to go out because you are afraid it might get lost. Mother Nature has the same kind of an idea because if one is left free we may get lost and then not serve her purposes any longer. For that reason of course Mother Nature keeps us, and when we play too much with God and start to pray too much, Mother Nature doesn't like that either because she doesn't want us to have any light on our-

selves. She wants us to remain in the dark. She wants us to remain sheep. Now it is quite right if that is all we wish and also the idea of God within oneself can gradually be stilled and after some time it can be killed, even, so that you don't have to live with it. When you call yourself agnostic you deny it, not that there is not a god in your life, only you don't want to call it by that name; but anything that is a little higher and desirable becomes for you your god, maybe for a little while, until you have reached it. When you wish money you can make a god out of it and then you pursue it in order to possess it. Man's nature is definitely that he wishes to possess what he doesn't have as yet and to keep what he has. And his aspiration towards something that is higher is to be able to get to the level where that highest is or if he can he pulls it down. When one misuses the name God you pull things down. When you pronounce God in the way of wishing to aspire to it you will be uplifted to the higher level. That's the whole difference between God and the devil. One has to know what direction one wishes to go. One has to know what is understood by a higher level. One wants to know what I can do to tell you about that. I can tell when it starts to affect your feeling. I's function is to tell you of course the truth, but it has to give you in connection with that a measurement so that what you then receive as absolute fact can be decided what is right and wrong for you. And it is exactly that phase of I which we call benevolence is to give you a measure so that then out of that what are absolute facts you can choose what at a certain time is of the best use for that moment. And that becomes your conscience. In that sense, simply, God

is divided between I and your conscience and when one becomes more emotionally inclined, or start to live that way, the conscience has a voice and even that we call God. And when that speaks, it speaks as if from a higher level. Or it speaks as if coming from the deeper depths within oneself. And then if one knows this one starts to have a very clear picture of what is God really, because the divisiaon then of outer and inner life must lead to a state in which this god is present within one so that at any one time it being within it can be called upon; and that man keeps his god for himself and that he calls his private life. When he starts to think and feel and then allow certain processes of application of that what he then knows, seeing with his mind and with his conscience deciding what the value is and with his mind deciding what is the truth, he will reach God in the end as a logical result of such attempts, because truth must lead to the freedom from oneself and in that freedom there is a god taking hold of your hand. It may not be the God in infinity as totality but it is something that leads you by the hand until it finds another god and then gives over his charge to the next one. And it goes on like this I say for seven layers finally reaching at the end of the seven the totality of the Law of Seven. That is the place and the time when the phenomena of one's life goes over into the noumena of one's existence in the presence of God. It is a different way of looking at development. It is also quite useful when one considers Work and when one wishes then at times to have insight, to know what to do with one's life and the creation of I wanting then this I to become help to one if one is living on earth, so that by means of it the I

can tell you first how to go to the planets and can tell you a little story how to go from the planets to the sun. But the I which tells you about the planets is not the same I that will lead you to the sun. You are constantly changing guides. This is as if one is on a trip to heaven and you use one horse after another because the I is only good for a certain lengthh of time and after that it has to be replaced by something which belongs to a higher level and can bring you to the next, and then that task is fulfilled and you are taken in hand by another kind of a guide. The concepb of Mother Nature is very limited. She only has a little jurisdiciton over the earth. What Great Nature is for one is still not definable. We know of its existence the same way as there is aconcept for objectivity which we say must exist because I can conceive of the denial of subjectivity, and that therefore objectivity meut be that what is not subjective. I say that Great Nature must exist as a denial of Mother Nature, of that what belongs to the earth and its immediate surrounding, and that the sphere of influence, that is the force what Mother Nature can exert and assert herself in your presence is also very limited. It is of course limited when you die, but it is also limited when you Work. Because in Work one dies prematurely, but consciously. One dies with and I indicating the direction one has to go further. One dies to one's manifestations many times, and then the utilization of such a manifestation for the purpose of further growth, so that that what is earth is not forgotten as long as your feet are on the ground. But that the reason for keeping them on the ground is that you don't want them to go to your head. That it is necessary for man to understand where his point of

gravity is and that the possibility of a development for him must be situated in his emotions as the first step, because a little bit is already there and it has to be augmented in order to become purer. What is it then that really takes place? The emotions have a very fine sense of knowing where they belong. The feelings are quite crude, simply because they only belong to man on earth. And when a man in his aspiration tries to include more than the earth, more than his body-- when he tries to understand what is the meaning of life not only of himself but also of other beings, of other forms of life also the possibility of life existing everywhere and always and in eternity-- then he comes to the concept of God, and that then his emotional state accentuates God and not himself. The difference and the reason why God you might say as a concept can be used is simply to enable a man to become unselfish. When he realizes that he is not alone in the world but that he is just a liltle bit of something but that he has life which is his value, then the totality of all life as represented by His Endlessness, the high Theos of the Greeks, the All-Universal Power, that what creates its own creation, then man can feel, without even his knowledge being sufficiently developed, but his feeling having gone over into an emotional state will give him the understanding of the necessity of changing his aspiration to an inspirational quality, and in that he will recognise that what he is within himself and in that direction he will find his God for his life. It does not matter on what level he lives; he always will have a god to aspire to.

So we play a little bit more. Oh, we have Armagnac, do we? I didn't

realise-- has everybody? Eh? Has everybody Armagnac? Then we drink. I didn't realise that; it is really in a grand manner, isn't it?

All gods together, of all men, make one God totally. The aspiration starting from a man as he is with his own level of being where his own god lives gradually changing his aspiration towards an inner life and considering that the inner wish to become like God. Gradually out of all the semi-gods of all of us in whichever way we call them and present them, certain abstracts and extracts are made which gradually become more and more uniform and that then finally when one is at the end of oneself in inspiration and goes over into the silence of infinity, then all gods become one and all mankind is one unit. At such a time, time doesn't exist. At such a time space has disappeared into spacelessness. At such a time only one monent exists in the expanding universe. To your god, whereever he or she is at the present moment.

And so now I can play, eh? All right.

I said yesterday that I was sorry I couldn't divide myself in different parts. I wished I could do that. Still them, such a division -- What would I do in accordance with three physical, emotional, intellectual-- cut off one part, leave my intellect here and with the physical go to New York? That would be-- I don't know. Emotional would be hanging aroung Chicago, probably. You see, what will I do? I've started a few things and of course they have to be attended to. They have to be brought up to a point where they can be trustworthily left. And things have a long time in getting loose or free or as I

said last night, the ripples continue almost ad infinitum. And what happens to such consequences, and at what point again does one have to pick them up? And it is a question of what is of value, I come here for a certain purpose. I find conditions in a certain way. I have to find out for myself what is right. Then I have a telephone conversation. Then I visualize New York, then I see people. I know what they are doing, also what they are trying to do. I see a little bit ahead of what might take place, then what, where, how, what will they do? And it is not that I want to be like a mother constantly running after her children. But I know also when things have been started they have to be attended to also at the proper time. Then I say I come here and we have a first meeting. I am a little disappointed. I find not enough life. Then I hear New York and they are crying. And I am really-- it is very difficult to make a decision. What will I do? Time-- I don't consider that so much. Money-- I consider even less. I consider only that what is important from the standpoint of Work to the extent that I have a responsibility. I have towards you as a group-- that is why I have come-- I find things not entirely right. I have a very sensitive feeling. I don't know enough, probably, and I don't know-- I don't want to say my judgment is right. Still you have to have something that is worthwhile and also maybe tomorrow,maybe Sunday, maybe the next couple of days we can do something worthwhile. I started out with that. The response-- you see, what, what is in you? What do you wish? What can I even give you? What could I give you that you could respond to, and if you don't should I give that what I think you surely need, but apparently you don't know your own

needs sometimes. I talk quite honestly to you! There are other things that require a hell of a lot of attention. I am at the point of my life where I cannot afford to waste and I have to consider, every moment almost, where will I spend my time for what and for what benefit? I have decided to go home this coming Sunday a week. I will go to New York. I want to go even by night plane to be there Monday. It requires me there then. We have to concentrate more on this. I missed-- would have missed-- an opportunity of being again at the Land. I think it's important. We will be there tomorrow for two days but if we had gone to Sunset Bay or what was the name, whatever the place was, Arago or whatever, it would have taken us two days. I don't think at the present time you are worth to get Seattle. I think it would be a waste for Seattle. I think it would be a waste for me. I don't think it is right at all. I much rather spend a Sunday with you at the Land. There at least we are on a little bit more familiar ground. And I tell you honestly, you see, because that is what I now expect from you. Because I was not so pleased. Much too much deadness. Not enough aliveness. When I tell you that you have to be alive I'll almost drag things out of you. Those where it fits, it fits. Don't be hurt. I say it for your benefit. Logically I wouldn't say anything else. You have to Wake Up. You have gotten a little in a stew. You're not all there. You need a little poking in the ribs, a little perspective. You are sometimes too heavy. You have some good meetings-- I said that yesterday-- sometimes lousy. It is not right for a group who is in the middle of the Pacific coast where all kind of things are really possible and where it requires much more energy than you have spent so

far and I will never be satisfied, you might as well know that, that I never will be-- but I will be also fair, and it was too much for me a little bit last night. And it was not right and I go. The value is worth more at the present time in New York. I don't even stop in Santa Fe or Dallas or Chicago, where they also could use me in some way. It is New York. So I gain two or three days and you gain one day at the Land. You lose a couple. It means more concentration, more endeavor to extract from me. I would almost say sit on my doorstep. Tomorrow you can. Today I had to clean up a few things. I didn't want to talk too much because we have a chance tomorrow and Sunday. I would also say what else will I do in that house? So of course we will talk. But Work. A little bit of your personal problems, but Work as a basis. No crying on my shoulder. You have to learn to stand on your own feet and make your own decisions, and adhere to them, and if they are wrong, your will know. So this coming Wednesday I go to Seattle. The program there is the same, They deserve it. Saturday I will hope to go to Medford to see Maxine. I want to see her. How to do it-- by plane, by car, how to come back to San Francisco that same evening, Saturday night -- but in any event I hope to be the following Sunday at the Land. Our last Sunday then that I will be here until perhaps a couple of months when I may come back. But also may. It is not that I consider my time or energy or that what I talk about so terribly important. But they are important enough to help you to get to the next level. When you are at the next level I will also leave you. There can be other guides, principally your own conscience. I hope and I wished to come to that place with you. Maybe then I will be free. But you have to Work. You

have to understand also why I do this. You must understand why I am honest with you. I find of course it has been built up gradually-- at the Barn tremendous amount of life. A tremendous amount of ignorance, of inability, and I call them stupidities, but it is alive. People wish. They come. They stay. They do Work. We'll see how you Work tomorrow at the Land. Maybe I can change my mind although I will not change my plans. But that may make me come back quicker. What is it really I want to tell you? Really what I mean is for God's sake, Wake Up! Consider this serious. When I left last night I left on a note. Very soon, blah blah blah blah blah blah blah. Goddamn you! When we talk about building of a soul, when we talk about that what is important in your life, not this Goddamned earth-- do you think you won't live longer? Don't you think you have a responsibility for leaving this earth in such a way that you can continue to live, otherwise you come back and back and back again, time and time and time? Don't you see the seriousness of what we talk about as Gurdjieff? Not just a lousy couple of notices or things or sayings of so-and-so or Zen and the rest which you don't understand. This you can eat. This you can understand. This you can do. You have a chance to build something, we Call it soul, we call it Kesdjan, to be free, to understand the desires of your body and not to be bothered by them, and to be able to handle them, and overcome difficulties in life, to know what is is to be a man. We talk about such things. We don't talk about a little frow-frow and a teaparty. And it is not a question of your ordinary life being immediately attended to as soon as I go through that door. How else can I tell it to you? You understand that I die for you,

right at such a moment, in order to give you life. You have to respond to that because I cannot stand it. I don't want death. But it has to be extremely simple because the solution is in that kind of simplicity, to accept yourself. I listened to Berkeley-- the phrase "I have a body". This body walks. This body drives a car. This body sits. This body moves. Something is aware-- perhaps, already a little impartial, but I, my body, exists. I have a body. I wish my body to be owned by I. We talk about life, not death. This body can die. Your life never will. This body is Karnak, that is, dead body. When one sits and talks, when one feels, that is important, the body gradually dies but becomes supporting cells for that what is important-- the development of your consciousness and your conscience, that you can become a man, that you dare to speak, that you dare to take a responsibility, that you say yes and don't wait too long. So that you don't have to make up your mind for twenty-four hours and finally and finally. What will I say, that it is a privilege to know about Work? That it is really finally something that will give you the possibility of being honest, because you will not read it in any kind of a book because you don't understand books and what is right between the lines, you have no mind for that. You have to grow, and whatever you can do, you do. Sure, I know. Sometimes the head is a little missing, sometimes the laziness has taken its place. I cannot bring the Barn. I cannot bring anything that really is worthwhile, and only tell you there is water somewhere. Then you must drink and I hate it if you don't drink. I hate it if you consider that kind of a drink just like a little bit of a glass of milk.

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It doesn't even sustain you. But I said I will atone to that, so I won't be angry. I shall play for you. That is an atonement. I just what to tell you that I expect tomorrow simplicity in physical Work, attention-- real attention-- trying to do your best to extract from it what you can, again and again for yourself so that you can be selfish in that sense and at the same time, thanks to the Lord that he will allow you to wake up tomorrow morning out of your physical sleep so that by that time when you do become a little bit conscious that you will remember the purpose of your life. I hope all of us will have a good day tomorrow. A good day at the Land. A central point to remind you. A central point to go to and help build it. A central point where sometimes you can go to and extract from it what you have put in and which during the period of being there probably is going to bear interest for you, as if that what you give to the Land is a capital invested in spiritual wealth. And all of you can become shareholders of that kind of a holy corporation. Have a good weekend.

transcribed & typed by Linda Cox
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